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BY ELIAS SMITH.

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"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

RELIGIOUS INTELLIGENCE.

The outpouring of the ſpirit of God in New England, is glorious in many parts, perhaps beyond what has been known for many years. In ſeveral towns in the State of Vermont, the change which has of late taken place is very great. In ſome places, where drinking, gaming, and things of a like nature were practiſed, we now hear ſongs of praiſe to the Lamb, with praying, exhorting and preaching. This glorious work is ſpreading in *Woodſtock*, *Bridgwater*, *Barnard*, *Pomfret*, *Hartford*, *Sharon*, *Straffard*, and other towns around. In the laſt of May, and firſt of June I journyed through the chief of the above mentioned towns, and found a great many who were evidently turned to the Lord. They appeared happy in him whom God ſent to bleſs us, in turning us from our iniquities.

On the laſt Thurſday in May, according to appointment, several of the Elders of the *Chriſtian Churches* met at the weſt meeting-houſe in Woodſtock for the purpoſe of ordaining Br. *Reuben Dodge*, to the work of the miniſtry. The aſſembly was large, and attentive to hear the word, and ſee the order of the New-Teſtament as it reſpects ordaining Elders. There were preſent *Elders—Ramzey,—Cobb, Farnum,—Rand,—U. Smith,—and E. Smith.* Two Baptiſt miniſters, and one of the Methodiſt local preachers. The brother ordained, with thoſe who laid on hands with prayer, kneeled down in the aiſle, while a large aſſembly witneſſed the ſolemn tranſaction. After the ordination, there were ſeveral weighty exhortations, with prayer and ſinging. The next day there were two ſermons delivered in the ſame place. Saturday and Lord's day following, meetings were held in the South meeting-houſe in the ſame town. Monday after, we met an happy number of brethren and friends in the Congregational meeting-houſe in Hartford. This was a reviving happy day to many.—Tueſday the elders and brethren, met with many others in Pomfret, here God bleſſed the word to many ſouls.—Wedneſday, we met at Strafford, in the Univerſaliſts' meeting-houſe; a large number attended from this and the adjoining towns. There is a propriety in ſaying God was there of a truth. In the time of meeting an awful ſolemnity reigned through the aſſembly. After meeting one brother and his wife were baptized by *Elder Farnum*, in a ſtream near the meeting-houſe. Several circumſtances combined to make this a time long to be remembered; the brother baptized had the command of a company there, and was Grand Maſter of Maſons, a man much reſpected in the town. When the people ſaw him ſubmitting to be baptized in the name of Jeſus, with his companion; it carried an evidence that they had found ſomething ſuperior to all this world affords. While we were at the water, ſome rejoiced, ſome wept, ſome cried for mercy, ſome were ſo overcome with a ſenſe of their need of a part in Chriſt, that their friends held them up to prevent their falling to the ground. The next day, a large number met in the morning at the houſe of the brother baptized the day before. All appeared for ſome time convinced that God was there. It was ſaid, that there was one time in the meeting, when nearly all the people kneeled while one was engaged in prayer. Two were baptized that day. This was a time of refreſhing from the preſence of the Lord.

The next Saturday, ſix were baptized in Bridgwater, where we held a meeting—two I underſtood had been *Congregationaliſts*—two *Methodiſts*—two had never made any public profeſſion of religion. On the bank of *Quechee* river they rejected all party names and rules for the name and rule of Chriſt. The ſeaſon was ſolemn and joyful.

The day following [Lord's day] the Elders and brethren met in the weſt meeting-houſe in Woodſtock—there were brethren from ſeveral towns, it was judged not far from 200. After preaching in the after-noon, we broke bread, the Lord was there known to many. The meeting continued till almoſt night. There were many refreſhing exhortations from male and female. This meeting God bleſſed to the refreſhing and comforting of many of his dear children.—Lord ſpread this glorious work through all the earth, and prepare us for the grand communion in thy kingdom through Jeſus our Lord. Amen.

Meeting at PORTSMOUTH, N. H.
June 23, 24, 25.

The deſign of this meeting was, to have the Elders and brethren meet who have named the name of Chriſt, in order to increaſe our union and knowledge of each other mutually—to be comforted together;—benefit thoſe who aſſembled with us; increaſe knowledge of the ſame things abroad—honour Chriſt our Leader;—and glorify God, who is over all bleſt forevermore—

According to a previous appointment, the Elders and brethren from different parts met on Friday at two o'clock.

The Elders preſent, were *Ramzey,—U. Smith,—Cobb,—Farnum,—Croſſman,—Boody,—Levit,—Safford,—J. Rand,—S. Rand,—E. Smith,——Young,——E. Knowlton,——E. Stinchfield.* The two laſt are conſidered in the Freewill connection.

There were ſome other public brethren not ordained. Eldr. *Croſſman* preached the firſt ſermon; after this, the time was wholly taken up till almoſt night, in Exortations, prayers and ſinging praiſes to God. Eldr. *U. Smith* preached in the evening; the aſſembly which was large and ſolemn in the afternoon, was more ſo in the evening. On Saturday a great mumber of brethren, and others gathered than meet the day before. Eldr. *Farnum* preached; many rejoiced in the glorious things proclaimed through a Saviour. Eldr. *Boody* preached in the afternoon, in a very ſolemn and impreſſive manner. The exhortations of the miniſters and others which followed the ſermon, ſhewed to every attentive hearer, the great concern the miniſters had for thoſe who remained without any part or lot in this matter.

In the evening a very weighty and ſuitable diſcourſe was delivered by Eldr. *Knowlton*; which was followed by many ſuitable exhortations and fervent prayers. Lord's day, being the laſt day we expected to continue the meeting, the brethren who could attend from the towns around gathered in, with many others;—the aſſembly was very large, ſolemn and joyful. It was ſuch as no one there, had ever ſeen before.

The Elders, and other public gifts had previouſly given up all *party names* and *rules* for the *name* and *rule of Chriſt;* being contented to be miniſters of Chriſt, and ſervants to all for Jeſus' ſake, met, for the firſt time ſince they left the commandments and doctrines of men. Some had been *Baptiſts*, ſome *Methodiſts*, ſome *Freewillers*; but, ſubmitting to Chriſt, all theſe hurtful diſtinctions, were loſt in the glorious light of the ſon of righteouſneſs, which like the ſun in the firmament, outſhines all the leſſer luminaries. On this account ſuch an harmonious meeting was truly joyful, had there been no more; in addition to this, they ſaw ſcattered through a large aſſembly, hundreds of brethren and ſiſters, the greater part of whom God had given them as ſeals of their miniſtry, ſince they left all for Chriſt. Barely the ſight of about three hundred, all united in Chriſt;—in fellowſhip with

each other; is sufficient to make an humble soul *leap for joy*! This blood-washed company were as happy in meeting those who bring good tidings, as the ministers could be in meeting them. It was in fact a lively resemblance of that great meeting now appointed; when the Elect shall be gathered from the four winds of the earth, at that morning when the upright shall have the dominion. Eldr. *Ramzey* preached in the morning, instructing the people in the things of the kingdom, to the astonishment and joy of many. Br. *Samuel Rand*, who was to be ordained, preached in the afternoon, to the comfort and refreshing of many. After the sermon, and several warm Exhortations, he was ordained by prayer, and laying on of hands, in the presence of many witnesses. The next thing which followed, was the communion. About 300 hundred communed. It is not possible for me to describe this glorious scene. Those who communed, had named the name of Christ;—had been baptized in his name;—were blest with a comfortable evidence of being born again;—were united in love; and each in a good degree determined to press towards the mark.

This season lasted till almost night, to the general joy of the whole. In the evening, a great multitude assembled, Eldr. *U. Smith* preached, while others in their turn exhorted and prayed in a very feeling manner. Several that evening proved that the labours of the preachers were not in vain in the Lord. They were on their knees praying for mercy, or entreating others to pray for them. This was noised abroad, and the multitude came together, gazeing, as though an enquiry had been raised, of, "*What meaneth this?*"

The Elders met Monday forenoon; gave the right hands of Fellowship, to Eldr. *Wm. Ramzey*, Eldr. *Young*, Eldr. *Farnum*, Eldr. *S. Rand*, & Eldr. *Cobb*, who had lately been received, and numbered with those who confider Christ only Lord and lawgiver. An heavenly Union appeared to possess, and reign in every one present. It was an heavenly place in Christ Jesus.

In the afternoon the Elders, with several of the brethren met at Newington, 4 miles from Portsmouth, in an orchard; three were baptized according to the New Testament, after this a sermon was preached, many felt the power of the word, which caused some to tremble, while many rejoiced in God their Saviour. The work of God is spreading gloriously in that place. Elder *Ramzey* preached an instructing, comforting sermon in Portsmouth in the evening, which with several weighty exhortations from others, were evidently blessed to those who heard.

This meeting was carried on to the general satisfaction of those who attended; the *Elders* and brethren, in general could, or did say, we never saw it on this fashion. Each one seemed to rejoice in the opportunity, and to give God the glory for such showers of blessings; and without doubt, returned home, spreading as they went the wonders God has wrought among us.

Copy of a letter from Elder E. Stinchfield, to the Editor, dated, Woolwich, *June* 15, 1809.

Dear Brother Smith, I have observed that in several numbers of the "*Herald*, mention has been made of the work of God in Woolwich and Wiscasset. It may be edifying to some of your readers to hear a more particular account.

These towns have, for several years past, with a few exceptions, been in a very careless, state, as to their future good, living without God in the world particularly the youth, who seemed given up to worldly amusements. Sometime last year, a young woman, much esteemed among her acquaintance being at a Ball, was suddenly taken with the *lock jaw*, of which she died not long after. Before she died, she had a short space of repentance, which she improved in calling on God for mercy, the effect was, she found forgiveness. She then sent for all her acquaintance, and solemnly warned them to flee from the wrath to come. This struck an awful sense of death and judgment on the minds of the youth.

In the latter part of last January, while on my way through Woolwich, I preached once, and while applying the discourse, and reasoning with the assembly on death and judgment, one young man fell on his knees and cried to God with an audible voice to have mercy on his soul; in the mean time several others manifested serious impressions of concern for their souls. This was in appearance to me like a little cloud about the bigness of a man's hand, with the sound of an abundance of rain. I left the town the next day, after giving them encouragement to return soon, and set down with them seven days. On the 23d of February, I returned, and found the young man praising God. The people appeared all attentive to hear the word, and under the first discourse, another young man cried to God for help. The Lord heard his cry, and delivered his soul. On the 27th we held a day of fasting and prayer to God, for an increase of his work. On the evening after, seven young people fell on their knees, and called on the name of the Lord. From this evening the work spread marvelously, so that the most stout hearted and vile young men, were seen and heard on their knees, calling on the name of the Lord, who found the truth of that gracious promise, "whosoever shall call on the name of the Lord shall be saved." On the 16th of March, 12 young men, and 2 young women, were buried with the Saviour in baptism; and on the 18th, 11 more were baptized. There have been 69 baptized in Woolwich and Wiscasset, and it is thought that upwards of one hundred have been converted to God. Yesterday, for the first time, we met to commemorate the Saviour's love in the ordinance of the supper. The place appointed for breaking bread was a large upper room, built for a ball room; but as the owners were turned to God, and had seen the wickedness of spending their time in such vain amusements, they shewed it to the disciples ready furnished, where about one hundred brethren sat together in an heavenly place, and enjoyed the presence of him who said, "*This do in remembrance of me.*"

May the Lord spread this glorious work to the earth's remotest bounds, is the prayer of your unworthy brother.

EPHRAIM STINCHFIELD.

BAPTISM, NO. 6.

The contention about baptism in New-England, which for several years, has been sharp, has in a great measure, at the present time subsided. The disputes upon the subject, are few compared with what have been in years past. The minds of the people in general upon the subject are these; either that it is a matter of such indifference, that whatever has the name of baptism, is sufficient, or else that all fellowship must be suspended, unless baptism is submitted to by immersion; making baptism the *door* into the Church.

These are both wrong. Baptism is one thing, and only one. Baptism, is but one thing; which is, being "*buried with Christ.*" Only one class of people are mentioned in the scriptures, who are required to submit to it, viz. *Those who believe in Christ with all their hearts*—The Baptists have run into the same error, in calling baptism the door into the Church for believers to enter, as the Pedo baptists have in considering their baptism a door through which infants must enter to belong to the Church. Infant baptism, is a *Presbyterian door* into a Presbyterian Church. Immersion is made a *Baptist door*, for a believer to enter into a *Baptist Church*; but men do not enter into Christ's Church by being *sprinkled* in infancy, or by being buried with Christ in baptism; nothing short of obedience to Christ, can bring men into the Church of Christ.

When a man is born again, he is in the Church, or kingdom of God; and though baptized afterwards, he is no more in the kingdom than he was the first moment he was delivered from the power of darkness, and translated into the kingdom of God's dear Son.

The person who is baptized, after being regenerated, proves himself in the kingdom or Church, by his obedience to the Head of the Church; and in this way puts on Christ, as a soldier puts on an uniform; Gal. iii. 27.

"For as many of you as have been baptized into Chriſt, have put on Chriſt." It is not poſſible for any thing done by a man himſelf, or another, in one kingdom, to be received, as obedience in an oppoſite kingdom when he comes into it; he muſt, and does begin entirely new. "Old things are paſſed away, behold all things are become new." Whatever may be done to a perſon, before faith in the Lord Jeſus, can never be brought forward from the old kingdom, to be conſidered his obedience in the Church of Chriſt, to which every new creature belongs. If a perſon had been *ſprinkled* or *immerſed* an hundred times, previous to regeneration, this could never be his obedience to Chriſt's commands, after being tranſlated into his kingdom. I think the *Baptiſts* who make baptiſm the *door* into the Church, as much *Idolize Baptiſm*, as the *Preſbyterians*, and *Congregationaliſts*. And the ſtrife will never ceaſe, till miniſters are more engaged in things greater than baptiſm.

"If we wiſh to ſee the cauſe of God make head and proſper againſt the world and the devil, let us diſpute leſs about things not effecting our ſalvation, and let our greateſt, our only contention be, who ſhall live the moſt holily, and love the moſt fervently and unremittingly."

When the Baptiſts teached and preached repentance towards God, and faith in the Lord Jeſus, they proſpered, and the number who loved the Lord Jeſus increaſed continually; but when baptiſm became their *ſtandard*; ſhutting all out who did not ſubmit to it; when *calviniſm*, was the doctrine contended for, inſtead of a new life; they begun to decline, and from the time that *cloſe communion* was invented, to this day, that denomination has been looſing ground, and I do not think there is one of the party denominations in New-England, which is failing ſo faſt, as the Calviniſtic Baptiſts.

I find that when any denomination ſets up any one thing as the *teſt*; in their zeal for this, they cry, "Earneſtly contend for the faith which was once delivered to the ſaints!" By which they mean ſomething peculiar to their party.

"Tell a Preſbyterian Brother, that you do not think much good will reſult from his preaching and talking about the decrees, &c. He will tell you he is commanded to "*contend earneſtly for the faith*," &c. Tell a Baptiſt Brother, you do not ſee what good it can do for him to preach and talk ſo much about baptiſm, he will tell you it is his duty to "*contend earneſtly for the faith*," &c. It is our duty to contend for the faith, but that is not confined to baptiſm, but includes the whole of the doctrine which is according to Godlineſs.

I can never conſider baptiſm, any thing beſides what I find it in the ſcriptures, ſo long as I believe the ſcriptures. It is a *burial* in *water*, for a believer to ſhew his faith, in the death, burial, and reſurrection of Chriſt; his death to ſin, and reſurrection to newneſs of life;—His faith in a reſurrection hereafter, to live forever; and it is not conſiſtent for any man who calls himſelf a *Chriſtian*, to plead for any baptiſm, except that where he has the example of Chriſt to follow, in the command of Baptiſm; at the ſame time it is our duty to inſtruct thoſe who have not the right knowledge of baptiſm, inſtead of treating them with *contempt*, or ſhutting them out, becauſe they have not learnt ſo much as others. Inſtruct them in the way of the Lord more perfectly.

There are yet ſeveral things concerning baptiſm, which I intend to lay before the public hereafter, in a plain and ſcriptural manner, not to *irritate*, but to *inſtruct*.

REVIEW.

Review of a Book, entitled, "The Doctrines and Diſcipline of the Methodiſt Epiſcopal Church, in America."

IT is not my deſign in examining this book, to be a deſpiſer of that which is good, nor to ſpeak evil of thoſe who wrote it, or thoſe who ſubmit to it. I firmly believe that God has bleſſed the preaching of many who are called Methodiſts; not becauſe they were of that name, but becauſe they preached CHRIST, in the ſpirit of CHRIST. Their manner of travelling to preach, ſo far as they are not confined to a particular path is right, and according to the new teſtament.

The name given to that people in this book, is an Anti-chriſtian name; "*Methodiſt Epiſcopal Church.*" There is no ſuch name mentioned in the bible. It means a church ruled by a *Biſhop*. It is making man the head of it. It is a branch of the old epiſcopal church of England. A hierarchy in every ſenſe of the word. It is a part of Britiſh government received in America. The diſcipline, as it is called, is an human form of government written by men in ſuch a manner, that there is no man on earth who can walk according to that, and the new teſtament at the ſame time. A Methodiſt preacher told me not long ago, that if he ſhould attend wholly to the new teſtament, he could not be conſidered a Methodiſt, nor held in fellowſhip by them. This is true: Were all the Methodiſts to walk wholly by the new teſtament, there would be no ſuch people on earth as Methodiſts, theſe people would be what the ſcriptures call CHRISTIANS, a much more honorable name than any other by which profeſſors are now called.

I ſhall make a few remarks on two things contained in this book.

1. "The articles of religion," page 6. There are ſeveral things here contrary to the new teſtament.

1. Concerning the Trinity. Article 1. It ſays, "There are three perſons of one ſubſtance, power, and eternity,—The Father, the Son, and the Holy Ghoſt." This is not true. The ſcripture does not ſay three perſons are one. It ſays John v. 7, "For there are THREE that bear record in heaven, the Father, the word (not Son) and the Holy Ghoſt, and theſe three are one." This reads very different. There are three things belonging to the Sun; the *body*, the *light*, and the *heat*; theſe three are one ſun. So it is with the three John mentions, "Theſe three are one." TRINITY is an invented word, which no perſon on earth ever underſtood. There is no ſuch thing. As John has deſcribed the THREE who are one; ſo I believe; but that three perſons are one, is what no perſon on earth ever underſtood.

What is ſaid in Article 6, concerning the old and new teſtament is not true. It is mentioned in theſe words, "The old teſtament is not contrary to the new, for both in the old and new teſtament, everlaſting life is offered to mankind by Chriſt." It is ſaid here that "the old teſtament is not contrary to the new." I will compare this ſentence with what is ſaid in the new teſtament, and then every perſon may ſee that the new teſtament is contrary to the old. [*N. B.* By the old teſtament, is meant the writings of Moſes only.] Paul ſays, 2 Cor. iii. 6, "Who alſo hath made us able miniſters of the new teſtament; not of the letter, but of the ſpirit; for the letter killeth, but the ſpirit giveth life." In this verſe the *old teſtament* is called the letter, the new is called the ſpirit; one is ſaid to kill thoſe who were alive, and the other to give life to thoſe who were dead. Theſe ſurely are contrary one to the other. In verſe 7, the old teſtament is called "the miniſtration of death." In verſe 8, the new teſtament is called "the miniſtration of the ſpirit." In verſe 9, the *old teſtament* is called "the miniſtration of condemnation." In the ſame verſe the new teſtament is called "the miniſtration of righteouſneſs." In verſe 11, the *old teſtament* is ſaid to be "done away," in the ſame verſe the new is ſaid to "remain." In verſe 14, the *old teſtament* is called a veil; "For until this day remaineth the ſame veil untaken away in reading of the *old teſtament*." In verſe 18, the new teſtament is conſidered a glaſs where we may behold the glory of the Lord. It is ſaid in this article that the *old teſtament* offered eternal life to mankind, as well as the new; this is a miſtake. Paul ſays, Gal. iii. 21, "For if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law."

2. The ſecond thing which I ſhall notice in this diſcipline is, the form of government laid down for all who join the Methodiſts to ſubmit to.

This is exactly oppoſite to goſpel liberty; it brings all the people under a yoke of human bondage. The people are under a claſs-leader. The claſs-leader is under a circuit preacher. The circuit preacher is under a preſiding Elder. The preſiding Elder is under three

Biſhops. One of theſe biſhops, *Francis Aſbury*, received his ordination from *Thomas Coke*; he received his from *Mr. Weſtley*; he received his from a biſhop in the epiſcopal church; and the firſt Biſhop in that church received his ordination from the Biſhop of Rome; ſo that the foundation of this form of government is in Rome, that great city which ruleth over the kings of the earth.

Many think there are but few epiſcopalians in this country; but whoever reads this diſcipline will find that the methodiſts are reformed epiſcopalians. Mr. Weſtley never ſeparated from epiſcopacy; but preferred that form of government to all others. His deſign in ſending the firſt Biſhop into America was, to revive epiſcopalianiſm in this country.

It is mentioned in page 5, that "the preachers and members of our ſociety, in general, being ſenſible that there was a great deficiency of vital religion in the Church of England in America, and being in many places deſtitute of the Chriſtian ſacraments, as ſeveral of the clergy had forſaken their Churches, requeſted the late Rev. John Weſtley to take ſuch meaſures, in his wiſdom and prudence, as would afford them ſuitable relief in their diſtreſs." "In conſequence of this our venerable friend, (Mr. Weſtley) determined to ordain miniſters for America, and for this purpoſe, in the year 1784, ſent over three regularly ordained clergy: But preferring the epiſcopal mode of Church government to any other, he ſolemnly ſet apart, by the impoſition of his hands and prayer, one of them, viz. *Thomas Coke, doctor of civil law*, late of Jeſus-college in the univerſity of Oxford, and a preſbyter of the Church of England, for the epiſcopal office; and having delivered to him letters of *epiſcopal orders*, commiſſioned and directed him to ſet apart *Francis Aſbury*, then general aſſiſtant of the methodiſt ſociety in America; for the ſame epiſcopal office, he the ſaid *Francis Aſbury* being firſt ordained deacon and elder."

It is plain from this, that the firſt methodiſt biſhop in this country came to revive epiſcopalianiſm, and that the deſign was to eſtabliſh that form of human government here. Mr. Weſtley prefered that to all others, and wherever that is received, *republicaniſm* and *religious liberty*, are injured. When we conſider that the methodiſt government is the old *epiſcopalian mode*, the reaſon is given at once why the methodiſts have increaſed ſo much in the ſouthern States. The people were in general *epiſcopalians*, and they remain ſo now;—inſtead of *epiſcopal church*, only ſay, "*Methodiſt epiſcopal church*," and the matter is ſettled. Was the man of ſin in the increaſing part of his life, I ſhould know that this form of government would be the means of bringing the people of this country into bondage, under the name of uniform religion; but, as he is in the decreaſing part of his life, I have not this to fear.

According to this book, the people have no power to act in any matter whatever, only as they have leave from ſome of the miniſters. This will appear plain to every impartial reader when he ſees how things are ſtated in this book, called the *Methodiſt Diſcipline*.

The firſt thing mentioned is, "*The general and yearly conferences.*" page 14. The queſtion is aſked, "*Who ſhall compoſe the general conference?*" Anſwer, "*All the preachers who have travelled four years, &c.*" Here it is all *miniſters*. "*Who ſhall appoint the times of holding the yearly conferences?*" *The* Biſhop, ſee page 15. This is all in the power of the Biſhop. "*How are the diſtricts to be formed?*" Anſwer, "*According to the judgment of the* Biſhops." This is all under the *biſhops*.

The Biſhops are elected by the general conference of Elders—not by the people. They are ordained by a biſhop. The people have no part nor lot in the matter.

The Biſhop preſides in the conferences—Fixes the appointments of the preachers for the ſeveral circuits. In the intervals of conferences, he has power to change, receive, or ſuſpend preachers, to overſee the temporal and ſpiritual affairs of the ſocieties, and to ordain all the *Biſhops*, *Elders*, and *Deacons*. In all this buſineſs the people have no part, neither is a biſhop accountable to the people, but to the general conference. See page 18.

[TO BE CONTINUED.]

Extracts from MASSILLON's *Sermon on Miniſterial Zeal.*

The morals of the people become every day more corrupt, becauſe the zeal of miniſters becomes more remiſs; a torrent of crimes and offences overwhelm the face of the earth, becauſe there are few apoſtolical men to oppoſe like a wall of braſs the frightful inundation. The greater part of ſinners live tranquil in their ſins, becauſe they no more hear thoſe thundering voices, animated by the Spirit of God, which only are capable of awakening them from their ſupineneſs. The world by having accuſtomed us to diſorders and ſcandals, has made us inſenſible to them; we regard the mournful ſpectacle as an evil without remedy, which began with the world, and which will end but with the world; we think that the manners of the preſent day have been the manners of all ages; while we do not call to mind thoſe happy times, when a ſingle prevarication, in a numerous church, was conſidered as a monſter and a prodigy, and when ſins which we conſider as mere weakneſſes, were puniſhed by a ſeparation from the aſſembly of the faithful. The truth is, my brethren, one great reaſon why chriſtianity became corrupted was the corruption, the want of zeal, and the indolence of the clergy. The church would ſoon recover its former beauty, if we ſhould embrace the faithful ſpirit of the primitive miniſters of the goſpel; every thing would change if we ſhould change ourſelves. The univerſality of vice, inſtead of juſtifying our unfaithfulneſs, witneſſes againſt us, and renders us more criminal; it is owing to us that vice has become thus common, and infeſted ſo great a proportion of nominal chriſtians; it is the unfortunate fruit of our defection and remiſſneſs; how then can this become our juſtification and excuſe? *Panopliſt.*

To Subſcribers who have deſired an anſwer in the HERALD, *to the following inquiries:*

1. What does the Apoſtle mean by the following words? Romans vii. 9. "For I was alive without the law once; but when the commandment came, ſin revived, and I died."

2. "How do you underſtand the Jewiſh Sabbath? When and why was the Sabbath changed from the ſeventh to the firſt day of the week?"

3. How have the Baptiſts the labouring oar for the want of Scripture, when they prove from the ſcriptures that baptiſm belongs to believers, and that in the days of the Apoſtles, thoſe who broke bread, had been previouſly baptized according to the command of Chriſt?"

An anſwer will be given to the above, as ſoon as the Editor has time to prepare, and room for the ſame in the HERALD.

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